Meeting the Spiritual Needs of the Elderly: A Qualitative Study of Communication Patterns at PSLU Tresna Werda Lampung

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INFO ARTIKEL	ABSTRAKSI

Abstrak: Memenuhi kebutuhan lansia dapat membantu dalam peningkatan kesehatan, termasuk memenuhi kebutuhan spiritual. Penelitian ini bertujuan untuk mengkaji kebutuhan spiritual lansia muslim yang menetap di Tresna Werda UPTD Lampung. Subyek diminta untuk berpartisipasi dalam wawancara semi-terstruktur serta observasi. Kebutuhan spiritual lansia dikelompokkan menjadi tiga tema utama yaitu kebutuhan religius, kebutuhan eksistensial, dan kebutuhan komunikasi. Kebutuhan keagamaan dibagi menjadi keyakinan agama, praktik keagamaan individu, dan praktik keagamaan kolektif. Kebutuhan komunikasi dikonseptualisasikan untuk mencakup hubungan dengan Tuhan dan hubungan dengan orang lain. Idealnya, pengasuh lansia diwajibkan mengenali kebutuhan spiritual lansia, termasuk kebutuhan agama, eksistensial, dan komunikasi, serta berupaya menjaga dan meningkatkan kesehatan spiritual lansia, namun faktanya berbeda. Hasil penelitian ini menunjukkan, pola komunikasi bintang dan pola roda paling efektif digunakan dalam proses bimbingan ibadah di Tresna Werda UPTD Lampung.

Abstract: *Complied with the requirements of the elderly can help improve health, and also complied with the spiritual requirements. This study examined the spiritual requirements of Muslim elderly living at Tresna Werda UPTD Lampung. Subjects were asked to participate in semi-structured interviews and observations. The spiritual needs of the elderly are grouped into three main themes, namely religious requirements, existential requirements, and communication requirements. Religious requirements are divided into religious faith, individual spiritual practices, and collective religious practices. Communication requirements are conceptualized to include a relationship with God and relationships with other people. It is said that elderly caregivers must recognize the spiritual needs of the elderly, including religious, existential, and communication requirements, and strive to maintain and improve the spiritual health of the elderly.*

I. Introduction

Old age is when humans face various potential threats, including increased risk of chronic disease and reduced social support, which leads to loneliness; often, the elderly are in a critical phase in the flow of human life. Therefore, we must pay attention to the problems and needs that arise in society at this stage of life (Minarti & Kastubi, 2019). Especially the elderly who live in nursing homes can be categorized as elderly who have lost family support because they are relatively more vulnerable (Khodaveisi et al., 2018). The problem of the elderly is the result of reduced function of the senses of hearing, sight, physical movement, and so on, causing functional disorders so that the elderly feel alienated. This feeling of alienation sometimes makes the elderly

feel useless in their social environment, resulting in reduced interest, interaction, self-confidence, and loneliness (Fitriani, 2017).

In addition to various physical and mental needs, things that need to be considered are also spiritual needs. Meeting spiritual needs is a significant part of caring for the elderly. Spirituality is not limited to any religion and often includes a sense of transcendence, meaning, and purpose in life, dependence on inner resources, and a sense of connectedness within oneself (Mukherjee, 2016). Therefore, spiritual needs are essential because they can affect the health and quality of life of the elderly (Zadworna-Cieślak, 2020). Spiritual needs refer to attitudes, values, and hopes that connect individuals with superior beings and lead to health benefits, well-being, and life improvements (Barton, 2019).

Healthcare providers may be less sensitive in recognizing these spiritual needs (Peteet et al., 2019) several studies have examined the spiritual needs of the elderly, but they have not been fully able to explain the nature and essence of these needs, adjustments are needed for nurses to help the elderly get proper care. More effective (Chen et al., 2017) old age, can lead a quiet, peaceful life and enjoy retirement with their beloved children and grandchildren with great affection. Not all elderly people get it (Mulyadi, 2015).

Previous research revealed that the spiritual needs of the elderly living in nursing homes were not fully met (McDonald et al., 2018) similarly, (Erichsen & Büssing, 2013), in their study of 100 elderly living in nursing homes, revealed that life satisfaction was met if administrators can meet the spiritual needs of the elderly. Believe that spirituality is a significant challenge in old age and that ambiguity and unresolved questions can cause spiritual distress in the elderly (Desmet et al., 2020). The elderly are considered necessary to see and understand the meaning and purpose of life by developing spiritually. Health service providers, such as nursing homes, are responsible for making the situation; if the elderly pay attention to their spirituality, the elderly may understand the meaning and purpose of life (Bester et al., 2016).

The spiritual that will focus on being discussed in this article is spiritual, closely related to Islam, the majority religion in Indonesia. Seyyed Hossein Nasr, one of the spiritualists of Islam, defines spiritual as something that refers to what is related to the spirit world, close to the Divine, and contains mannerism and integrity, equated with the essentials ((Audah, 1985). In Islam, to increase spirituality, religious activities such as prayer and recitation become one of the main ones; even prayer is the pillar of religion and mediates communication with Allah, the creator. In this article, spirituality will be examined through the management's efforts in providing religious guidance on prayer and recitation.

According to Arifin, religious guidance is an effort to assist people who experience physical and spiritual difficulties concerning life in the present and the future (Arifin, 2009). This assistance is in the form of assistance in the mental and spiritual fields so that the person concerned can overcome the abilities that exist in him through encouragement with the power of faith and piety to Allah. Thus, religious guidance is the process of assisting someone in understanding religious values to make choices and find a way out of the problems faced following the Al-Qur'an and Sunnah so that they can achieve happiness in the world and hereafter. Worship or religious guidance according to the author, worship or religious guidance is a process of helping individuals gain inner peace through prayer following Islamic teachings.

Rahmah explained that through worship guidance, efforts to increase charity worship using practice or training strengthen the belief in the truth of the teachings of the religion they adhere to (St Rahmah, 2015). The elderly are aware of the importance of worshiping and getting closer to God in order to get peace of life, happiness (happiness), peace(peace), wisdom (wisdom), and peace of mind. In terms of implementing religious guidance for the elderly, it is hoped that religious instructors will have specific skills considering the psychological conditions of the elderly are different, and they are susceptible.

Problems that occur in the elderly become an obligation or the main task of the management to play an active role in guiding the elderly through communication, especially communication patterns, with the hope that the problems that occur can be resolved. Therefore, this research is different from other previous studies. The involvement of the management in every activity or communication at the Tresna Werdha Natar Social Institution for the Elderly (PSLU) is something that is needed so that guidance for the elderly becomes optimal and has a big impact in the future, especially in addressing problems related to religious guidance experienced by every elderly who in PSLU Tresna Werdha Natar, South Lampung. The success or failure of communication depends on how the communicator can influence and communicate with the communicant so that the communicator can understand what is being experienced by the communicant in depth, then the communicator can address the problems experienced by the communicant (elderly)

II. Theoritical Theory

Guidance for worship at the Tresna Werdha UPTD Lampung orphanage is divided into two parts: prayer guidance and recitation worship guidance. The management uses messages verbally and nonverbally, but the administrators look more toward needs. The management uses instructional sentences in verbal messages and concise and clear sentences. Management uses Indonesian. The intonation used by the management looks at the needs of the elderly.

Two caretakers of the orphanage and eleven residents of the nursing home participated in this study. Diagram 1 illustrates the number of occupants. Respondents in this study consisted of administrators and the elderly who are Muslim. The majority of elderly respondents are married, with an age range of 60 to 70 years and over. Most of the elderly respondents had a reason to live in a nursing home because of the family's less qualified economic factors, each of them has a life journey and history that is quite sympathetic.

Figure 1. Elderly sex comparison chart nursing home Tresna Werda UPTD Lampung.

A. Prayer Worship Guidance

The guidance for prayer services begins with purification, prayer, reading prayer readings, and prayer movements until the elderly understand. According to Inggit, following the existing work program, administrators have special prayer guidance which is held once a week, where the elderly are required to come and gather to take part in prayer guidance or usually the procedures for prayer, prayer readings to how to perform ablution are taught and reminded again of prayer movements, especially the importance of prayer. Related to physical limitations, according to Slamet and his elderly colleagues, they also need special handling when carrying out worship; the actions of the administrators in reminding them repeatedly are beneficial for the elderly.

The administrators also gave lectures on the importance of prayer during the guidance. The prayer guidance program and its relation to spirituality include being more obedient in praying. According to Siti, during the guidance of prayers, he is constantly reminded that it is related to death, which is getting closer and closer with age. So that the elderly become more aware and closer

to God. Elderly people, according to research (Jiao & Hussin, 2020), in terms of cultural and religious background, some consider talking about death to be taboo and avoided. So that lectures, and interpersonal approaches between caretakers and the elderly play an important role in the spirituality of the elderly.

Based on the results of the study, it can be concluded that the method used by the management so that the elderly want to pray in the congregation at the prayer room is by inviting the elderly directly (verbally) to pray in the congregation even every time the call to prayer resounds, the management always surrounds the guest house one by one until the elderly come to pray to the mosque. In addition, the special way carried out by the management is to provide guidance on worship which is held twice a week to increase the sense of always remembering Allah and reminding the elderly about the procedures for praying. It is considering that there are already some elderly people who forget the procedures for praying. The method used by the management, starting from making verbal invitations and making prayer guidance activities programs, has been effectively implemented by the Tresna Werdha Institution. This is assessed by the increase in the elderly, who are becoming more active and always remember to pray. Slamet is one of the elderly people who can still communicate well, so that the administrators can speak normally to Ms. Slamet. Communication takes place face-to-face by seeing, speaking, and listening to instructions given by the management. In interpersonal communication, the board uses communication channels of the five senses, such as sight. Administrators also use hearing and sound media when conveying information and giving instructions. Often caretakers use body language to communicate with the elderly. The feedback that the elderly give to the caretaker is sometimes positive. It depends on the mood of the elderly in the orphanage.

B. Study Worship Guidance

The management used direct (verbal) communication in inviting the elderly for recitation guidance in the prayer room. In addition, the administrators overcame the obstacles experienced by the elderly when they were lazy to take part in the recitations at the prayer room by giving gifts in the form of cakes or candy. The process of guiding the recitation of worship carried out by administrators for the elderly at the Tresna Werdha home is reading al-Fatihah surahs and short surahs and listening to lectures. Some of the communication approaches used by senior management are the interpersonal communication approach. Interpersonal communication is delivered directly face to face. The following is the interpersonal communication that occurs between caregivers and the elderly at the Tresna Werdha Institution.

1) Elderly Storytelling Media

Everyone has problems within themselves, with family and with fellow elderly people. Therefore, people with many problems need solutions and places to express them. Based on the results of an interview with Inggit as an administrator at the Tresna Werdha orphanage, usually the elderly often tell stories to complain. Especially outside the programmed forums from the orphanage, the elderly are more open with the caretakers when their activities are free.

Openness at this stage is an important time in communication; the use of good word choices and precise intonation will greatly affect the communication approach of the administrators in responding to questions from the elderly. If the invitation to tell stories can be responded to well, the elderly will be more open with the administrators.

2) Giving Advice to the Elderly

Advice is conveying words that touch the heart and are accompanied by examples. Based on the interview above, it can be concluded that one of the communication approaches used by caregivers with the elderly is through the advice given by caregivers to the elderly so that the elderly listen to what is conveyed by the caretaker.

III. Research Methods

This article uses an exploratory qualitative study involving a sample of eleven elderly people and two caretakers at a nursing home Tresna Werda UPTD Lampung, in Lampung province. Data collection uses interviews with open-ended questions to clarify a deeper understanding of the topic. All respondents are Muslim. Snowball was used to identify potential respondents (Sugiono, 2015).

Before sampling, the researcher focuses on the problem so that there is no expansion of the problem to be studied. Furthermore, direct interviews were conducted with caretakers and the elderly in the orphan age decrepit Tresna Werda UPTD Lampung, in Lampung province. Then observation is carried out through approaches and data collection, which will be analyzed qualitatively to determine effective communication patterns in worship guidance by nursing home administrators Tresna Werda UPTD Lampung for the elderly.

The research data was obtained based on interviews conducted with two nursing home administrators and three elderly people in the nursing home Tresna Werda UPTD Lampung. The interview topic is related to how the form of a caregiver's communication approach with the elderly is also related to the communication patterns used in providing religious guidance to the elderly in nursing homes Tresna Werda UPTD Lampung. At first, only one person was invited to interview the elderly, but the information obtained was insufficient; then, interviews were conducted with two other elderly people who could still be invited to communicate verbally well.

Data analysis was conducted using an exploratory qualitative approach and will be presented descriptively. The results of the interviews refer to communication patterns between the caretakers of the orphanage and the elderly in the nursing home Tresna Werda UPTD Lampung was analyzed by process organizing and sorting the data into communication patterns, categories, and basic descriptive units so that the themes of communication patterns between the caretakers and the elderly in nursing homes can be found Tresna Werda UPTD Lampung.Data Presentation and Analysis.

IV. Result and Discussion

Interpersonal communication can be seen in all actions or activities that refer to activities to express feelings, needs, and thoughts between caretakers and the elderly at the Tresna Werdha home. Interpersonal communication or face-to-face communication is usually not formally regulated. With interpersonal communication between administrators and the elderly, the worship needs of the elderly will be fulfilled because administrators become more aware and understand how and what hinders the guidance of elderly worship.

The model of interpersonal communication in this study is the direct invitation of the management to the elderly to perform or participate in prayer and recitation activities at the Tresna Werdha home. Where the caretaker communicates verbally and face to face directly with the elderly. In addition, when carrying out prayer guidance and recitation, the administrators meet face-to-face and communicate directly with the elderly.

Joseph DeVito suggests that five general qualities reinforce the success of interpersonal communication: openness, empathy, supportiveness, positiveness, and equality (DeVito, 2008). Thus, in research that has been conducted between caretakers and the elderly, the point is that there is a connection between these elements, including: (Nasution, 2020)

- Openness, *Openness* is human behavior that easily conveys feelings and opinions when communicating. So, regarding the results of the interview, it was found that there was openness from the administrators and the elderly in conveying a message and feelings that occurred to the elderly openly. This can be seen from the interviews and observations conducted by the author in the field. Elderly people openly talk about things that are felt directly by the management.

- Empathy, *Empathy* is defined as someone who is able to read things that are happening to other people by positioning himself as that person. Thus, from the results of interviews and field observations, the authors found that administrators felt sad to see the elderly physically aged. Moreover, administrators are more patient in dealing with this because of a sense of empathy.
- Attitude of Support (Supportiveness), A supportive attitude is a view that supports and helps one another. Regarding the interview, there was a supportive attitude from the management towards the elderly in the process of religious guidance. Where administrators are always enthusiastic about guiding the elderly.
- Positive Attitude (Positiveness), A positive attitude is a reflection of a positive personality. Therefore, from the results of the interview, there is a positive attitude generated by the management towards the elderly. It can be seen from the attitude of the administrators when the guidance of worship takes place, where the administrators always believe that the elderly are still capable of carrying it out.

  Attitude of Equality Equality is similarity, in which one has equal value and price. So, from the interview results, it can be seen that there is equality in communication between administrators and the elderly. It can be seen that administrators and the elderly have the same rights to express opinions during religious recitation guidance

A. Effects of Interpersonal Communication Between Administrators and Elderly in Guidance of Worship

The character of the elderly who need more attention and support makes the administrators also have to be more sensitive and understand every condition of the elderly. In this case, what needs to be considered is the interaction between the caretaker and the elderly. Managers must be able to carry out good interpersonal communication to achieve the communication's goals. Some of the obstacles faced by the Panti in carrying out religious guidance include:

1) *Physical Barriers*

Physical decline in the elderly can hinder effective communication with administrators. This can be seen when the caretaker communicates with elderly people who are sick and have hearing, vision, and so on problems. Declining physical condition dramatically affects effective communication between caretakers and the elderly. The elderly with hearing problems will find it difficult to hear the message. Likewise, the elderly who experience vision problems sometimes tend to be lazy to respond to messages conveyed by people who cannot see them properly. In this case, physical decline has certainly become a common obstacle and is certain to occur in the elderly.

Physical barriers such as decreased hearing which have a high chance of miscommunication, can be attempted by bringing the face closer, increasing the volume or using a loudspeaker, and avoiding noisy environments when communicating. In this case, non-verbal communication can also be carried out, such as using writing or sign language so that the elderly as communicants understand the message that the administrators as communicators want to convey. Meanwhile, for the elderly who experience problems with their eyesight, the administrator can overcome this by creating an atmosphere for communication as comfortable as possible, ensuring that we are there and ready to be good listeners so that the elderly can respond to the communication made.

2) *Sematic Barriers*

This obstacle is the error in interpreting/interpreting the language used. This can be seen when the caretaker communicates with the elderly who use their native language, which is not understood by the caretaker himself. Even though there are not too many found in communication barriers between caretakers and the elderly in orphanages, they can also have an effect and will lead to failed interpersonal communication. The message that should be conveyed cannot be received properly or vice versa, and there is a possibility of misunderstanding or miscommunication between the elderly and the caretaker.

The use of language that needs to be understood or errors in interpreting language can fail in a communication process. This barrier can be minimized by seeking help that can help/understand and using sign language or non-verbal expressions to explain intentions. Showing respect and concern so that the elderly feel ignored, trying to make the message we want to convey acceptable.

To find out the effect of messages, lectures, or invitations conveyed by the management, the author collects the author's observation data and interviews with the elderly. The effectiveness that can be obtained in the field findings is that the elderly are pretty good at implementing the teachings conveyed. However, not all the teachings delivered are directly implemented by the elderly.

Especially in worship guidance at the Tresna Werdha orphanage, based on an interview with Mrs. Inggit, one of the administrators who take care of the grandparents, starting from invitations and lectures. According to his assessment that the number of elderly carrying out worship began to increase. Starting from being lazy to pray and forgetting, the elderly are increasingly diligent in coming to the prayer room to perform the obligatory prayers. Even the elderly have reminded each other to take them to the prayer room, in the sense that the worship guidance carried out by the Tresna Werdha orphanage was successful. Thus according to the author, the process of lecturing, memorizing surahs, and reciting prayer readings applied by administrators/ustadz in conveying a material or message, is quite good. A successful pattern of communication causes this.

The component of the da'wah communication pattern is the effect of the messages that have been conveyed to the elderly at the Tresna Werdha orphanage. To find out the effect of messages, lectures, or invitations conveyed by the management, the author collects data from the author's observations and interviews with the elderly. The effectiveness that can be obtained in the field findings is that the elderly are quite good at implementing the teachings conveyed. However, not all of the teachings delivered are directly implemented by the elderly.

B. Analysis of Communication Patterns Between Administrators and Elderly in Guidance of Worship

Communication Patterns carried out by administrators in worship guidance at the Tresna Werda home UPTD Lampung have communicated in the form of reminding the five daily prayers and Worship Studies twice a week to the elderly in the tresna werda home. Mrs. Inggit confirmed this as the caretaker for the elderly at the Tresna Werdha Home. In the coaching and communication process, based on the research that has been done, it is possible to categorize communications made by administrators to the elderly at the UPTD Tresna Werdha Panti Lampung using several communications that are adapted to the situation and conditions of the elderly in the orphanage. In order to be well received and understood by the grandparents (elderly).

In addition, the communication method applied by the administrators to the elderly at Tresna Werdha's home is two-way communication between the ustad and the elderly. This communication is in the form of lectures conveying Islamic teachings through prayer and worship guidance. Then a question-and-answer session between the ustad and also the elderly regarding the material that has been delivered. To explore the memory of the elderly, who play an active role in the lecture activities.

Based on field research from the results of interviews and observations, it shows that the Tresna Werda UPTD Lampung Panti tends to lead to two communication patterns, namely   :

1) Wheel Communication Pattern

The Wheel Communication pattern is to have a clear leader with a position in the center. The leader becomes the only one who can receive and send messages from all members. Therefore, if a member will communicate with other members, it must be conveyed through the leader.

The communication pattern found in caretakers towards the elderly is the wheel pattern. The wheel pattern here means that the caretaker is clear and is in a central and influential position in the process of conveying his message to the elderly. The wheel pattern here has existing and clear leadership so that the leader's power is in a central position of influence where all information must

go first delivered by the leader. Administrators, as communicators, provide guidance messages to the elderly (communicants). In this wheel pattern, communication is dominated by administrators as communicators.

The author observes that there is a wheel pattern in the communication carried out by the teacher reciting during meeting activities in the guidance of prayer services; the administrator communicates with the elderly a, b, c, d, and e who are in front of him which is carried out every Monday, Wednesday and Thursday. The wheel pattern is carried out by the administrators when the administrators give directions for reading activities and remembering the five daily prayer readings. The activity is carried out from 09.00 – 11.30 WIB, the elderly who attend usually consist of 15-20 people, both elderly men and elderly women. Routine worship guidance activities, especially for the elderly who have started to forget the prayer readings. In this coaching process, the administrator, as the ustad sits in the middle of the elderly then the elderly surround the ustad; they recite the surah and recite the prayers simultaneously, then one by one.

The use of the Wheel communication pattern in conveying Islamic teachings in the form of prayer guidance and the lecture method with story models and providing an overview of the parables in the Qur'an is very good for improving the memory of the elderly at the Tresna Werdha UPTD Lampung home. Furthermore, the Tresna Werdha Home has work programs run by existing religious activities.

2) *Star Communication Patterns*

The star communication pattern means that all members are equal and all have the same power to influence other members. However, all members can communicate with each member. This pattern allows for optimum member participation. The Bintang communication pattern applied at the Tresna Werdha Home by the tutor/ustadz tells historical stories about prayer or something that can make the elderly remember and always be motivated to pray.

The star pattern in this activity is that administrators/ustadz give freedom to speak or interact with each other when administrators/ustadz provide worship guidance and understanding in the form of stories or lectures. This activity is held twice weekly, every Monday and Thursday, 09.00 – 11.30 WIB. Lectures about death or sins committed by humanity make us or the elderly always remember to pray.

These lectures or stories instill in us to always remember Allah SWT. In this guidance process, the administrator and ustadz are in charge of freeing the elderly to ask questions of the administrator/ustadz, and the elderly are also free to express their opinion to the administrator/ustadz or other elderly.

Besides that, on the sidelines of memorizing surahs, memorizing prayer readings, and lectures. The administrators also carry out prayer practices. The practice praying must be carried out by the mbahs, bearing in mind that their memory is decreasing. In order to make it easier for the elderly to perform prayer services, the correct procedures for performing them and how to read the correct prayer readings. Prayer is the pillar of religion in the second pillar of Islam after the creed.

For the practice of prayer, the process of this activity is the elderly are gathered, the elderly men line up in the front row, and the women behind them. Then they read the prayer readings aloud. During this process, there is freedom of communication between the caretaker and the elderly, as well as the elderly and other elderly.

In this case, the writer can conclude that the communication pattern used by administrators and ustadz at the Tresna Werdha home in the guidance of prayer services is the star communication pattern because it can provide feedback and a great relationship between communicators and communicants. In this communication process between the caretaker and the elderly, the elderly and the caretaker, and between the elderly and the elderly, are given the freedom to ask and communicate and provide good responses.

So the communication pattern used is the star communication pattern. All channels are due to communication between caretakers and the elderly, the elderly and the caretaker, the elderly and the elderly. Then the star communication pattern used is when reading the prayers, the elderly listen carefully to what has been explained by the caretaker. In this guidance, the management gives freedom to the elderly to ask questions and communicate with each other if something is not understood.

Based on this explanation, the results of observations and interviews that have been conducted and it was found in the field that the communication patterns that have been established and used by administrators and the elderly in prayer guidance at Tresna Werdha UPTD Lampung are in the form of wheel communication patterns and star communication patterns.

V.   Conclusion

This study concludes that interpersonal communication between caregivers and the elderly has a major role in meeting the spiritual needs of the elderly. Another finding is that there are two patterns of communication between administrators and the elderly in worship guidance at Tresna Werda UPTD Lampung; namely, the first pattern is the wheel pattern. The administrators convey messages to the elderly as communicants, the communication that occurs between the administrators and the elderly is dominated by the administrators, where the administrators provide direction, advice, and motivation in worship guidance. The second pattern is the Star Communication Pattern; this pattern occurs during guidance on prayer practices & ablution practices and when administrators provide motivational lectures so that the elderly always remember worship. Managers/Ustadz provide a thorough understanding of the elderly which can lead to interactions between the two.

This study also found that many elderly people considered discussing death acceptable, following their background and Islamic religious teachings, that remembering death is not taboo. However, later on, the researcher concluded that there was a need to examine the understanding of End Of Life communication studies specifically.

VI.   Reference

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